

# Wind



# Matter.

Physical Life—The Primary Department in the School of Human Progress.

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[For MIND AND MATTER.]  
SLEEP! DARLING, SLEEP!

—  
BY T. P. NORTON.

Sleep! darling, sleep!  
The world is not ready for thee;  
A remnant of chaos disfigures the earth,  
While Humanity labors with pain of thought birth,  
And tempests are lashing with glee,  
The face of the deep.

Sleep! darling, sleep;  
While thy spirit is buoyant and free;  
A conflict of passion is raging below;  
And the air is yet thick with disaster and woe;  
The hour is too early for thee,  
To wake and to weep.

Sleep! darling, sleep;  
In charge of the angels above;  
Pain waits on the threshold to find thee alone,  
And sorrow is eager to make thee its own,  
Eric life brings the fulness of love  
For mortals to reap.

Sleep! darling, sleep!  
A halo encircles thy brow;  
If the angels are smiling to lure thee away,  
And death in all kindness transports thee to day,  
Our Father who watches thee now,  
My darling will keep.

Sleep! darling, sleep,  
Till break of the hallow'd day;  
Already the darkness foretells the dawn,  
The clouds are aglow with the thins of the morn;  
A hand is now wiping away  
The tears while I sleep.

Sleep! darling, sleep!  
A voice in the distance is calling,  
For thy mother to partake of thy rest,  
In the beautiful land of the pure and the blest,  
I'm falling to sleep, darling, falling—  
Falling to sleep.

—  
SPIRIT COMMUNICATIONS.

—  
MRS. J. M. F., MEDIUM.

July 27th, M. S. 36.

SIMON SANDS,  
(New Brunswick, B. P.)

I wish you good cheer in an undertaking so grand as this; and when the clouds are the darkest, sometimes, the sunshine is near by. For years we have been aware that there was a law in nature which, when understood, would unite all minds in the development of mind. Necessarily, from their early training, men and women acquired prejudices, that it was impossible to eradicate in a moment; and we have been laboring all this time to acquire knowledge sufficient to overcome all the evils of human life. In our labor it became necessary for us to use the elements that surrounded us; and as ignorance seemed to be the predominating power, we have taken hold of it, and appropriated that force in the direction of its own annihilation. Intelligences that had wrought out nothing but destruction for centuries, were so directed that they thought they were making a condition to hold human minds in their conservative element. But they mistook the direction in which they were moving, and in reality they helped to unloose the shackles which held the human mind in the channels of superstition and ignorance. If you closely review the events of the past, and look well to coming events, you will see an intelligence operating upon all minds to bring about an equilibrium in society. The great struggle for this end is fully ushered in, without the cavalry and militia being engaged, and the battle is almost won; for our well gained victory gives men the strength to overcome the difficulties that surround them. I wish you all good cheer in your earnestness of purpose, for it adds strength and intelligence to all grades of society; and you have no reason to fear the untried intellect of men, for the forces operating will hold themselves in a condition to operate upon and through all the departments of social life. All coming events will be necessary to establish that state and condition, which so many intelligent men and women have returned to forewarn you of. And, I am willing to say, that no spirits that understand what is necessary to their true development ever return, and make what they understand to be misstatements; although, necessarily, there sometimes seem to be conflicting presentations. But this is owing to the ignorance of the spirits, or the conditions that surround the mediums they use; for there is nothing to be gained by falsehood, to them, and everything to be obtained by their truthfulness. There was never a more truthful statement made than this. I will now leave you, hoping for you all success. It has been something over a century since I passed from earth. My name was Simon Sands, of New Brunswick, British Provinces.

NANCY SHOREMAN.  
(Memphis, Tenn.)

Good gracious! where am I? [You are among friends.] An old fellow told me that if I came in here and made a true statement, I might expect to see more of the world than I ever had done, and I thought I'd try it; for I'd like to see the world right well if I knew how to. And now I will explain what I have on my mind, and then I'll go out and see what I can see. In the first place, I wasn't as good as some people, and it was a pleasure for me to see people suffer, and I took great pains to make 'em, if I could; and I had a pretty good chance to do it. Many people wanted to work, and they left their children with me to

take care of, and I done about as I pleased with 'em, as long as their mothers did not find it out. And I kept that thing up until I died, and now they say, I'll never see any peace until I give the world something that will be of use to people that's doing as I did. And I've got to say that anybody that does so, has got to expect to suffer dreadfully; for I've had to, and I don't expect anybody else will be treated any better than I have been, if they do anything to destroy the happiness of people. I don't know whether I was born bad, or whether I was brought up to it or what. But there's one thing I know; it wasn't any departed spirits that made me do it, for I was bad enough without any help from them. One old fellow says that my head was too thick for them ever to touch it. I guess I'll go; for I don't believe I'm very agreeable company. I'm more here to get good myself, than to do you any good. My name was Nancy Shoreman. I lived four miles from Memphis, Tennessee. That's the place.

JOHN FAIRFAX.  
(London, England.)

I approach you this evening with considerable anxiety, for I feel you may have great expectations of me; but in reality I am nothing more than an ordinary being; but for all that I have a desire to hold communion, once more, with men and women. Not that I may add to their store of knowledge, but the true sympathy of souls brings us nearer to the true conditions of life. There is scarcely a human being but who questions the justice of that great creative power that brings all things into action. They judge of that power, from their own individual experience, feeling that every force operates against their rising in the scale of life towards happiness and prosperity; while to me it looks like the unfoldment of the spirit. From childhood to maturity each one undergoes the experiences that brings out and refines every element in their nature. This, some may doubt; but I wish to show you, as nearly as I can, why I make this statement. The events of human life act differently on different individuals. Some seem to take a downward course, moving down in the scale of human life, so that they seem to become unrecognizable, and persons would say this was not progress—it is only the destruction of the individual. But I wish to say that the organizations of those individuals had all the elements within them to make the conditions under which they acted, and there is a certain course that brings them down to the very depths of human life. This condition may continue to exist for a number of years, but, gradually, this is thrown off, and these individuals begin to rise in the scale of life, and the very experiences through which they had passed makes them more susceptible to their own unfoldment. They expand, grow, and appreciate at every step they take. When they reach what you would call an ordinary plane of happiness, they revel in a joy that to you would be inconceivable; and as they move on beyond the ordinary condition, they still enjoy to a greater degree as they throw off evil and take on good. This seems to be a condition that exists in nature, and it looks to me something like a recompense to men and women who hold within themselves the elements of their own destruction, without any will of their own. But the condition of human beings that meet the vicissitudes of life with a determination to be true to themselves, gives them strength and knowledge with every change that comes to them; and while in the human form they seem to become gods within themselves. To such persons I would say, do not always judge things as they seem, for then you will learn a greater amount of wisdom than ever before in your life's experience. You have had very destructive storms, and many fearful calamities. The majority of the people have escaped, but the victims in each and every one of the occurrences did not make one of the conditions of their own destruction; and from this you may learn a valuable lesson, if you choose to profit by it. I have tried, in my feeble way, to give you an understanding of how I look upon the events of human life; and as I am not accustomed to using some one else's organization to express my thoughts, I may not have presented my ideas intelligibly to you. But I have made the effort and done the best I could. [You have done grandly.] John Fairfax, of London, England. [Here the spirit hesitated for some time, which hesitation he explained by saying:] I was trying to give you something more explicit about myself, but I cannot.

SARAH REDMOND.  
(Santa Barbara, Cal.)

GOOD EVENING:—This is something entirely new to me; but I feel as though there was something very pleasant about it. It takes some people a great while to learn a few very simple lessons about themselves, and their condition in the physical organization, and what their real spirit condition is. It would have been very happy thing for the world, if this could have been learned before the Christian era. But as all things are dependent upon all the forces operating around them, I suppose we may be grateful that there is a condition of things at the present day to acquire what it is so useful at any time to know. I come here to represent myself—not somebody else—and if I should differ from every other spirit that has ever returned, it will be only

stronger evidence that our experiences lead us to different conclusions. My attention, for some time, has been directed to the different persons who have returned, and I find that they all represent themselves to be pretty nearly what they are; and that is something so entirely different from the way they had been educated, while in the human form, that it has been a pleasing study to me to see each one realizing their own identity. It brings us all into one thought and desire—that is, to live so that there will be nothing to hide. This will bring us all into a better condition of life, and make us understand that in perfecting our own imperfections, we have got an important work to do. I have no sympathy with cant and hypocrisy, and I need not work against that force with a vigor great enough to overcome it to a very great extent. The soul that has nothing to hide, throws out from it a radiance so bright, that it makes other spirits brighter and more beautiful by its radiance. I would like to come again. My power of control is becoming exhausted. [We will be very glad to have you to come again.] I suppose you would like to have my name. It is Sarah Redmond, Santa Barbara, California.

JAMES HAMPTON.  
(Plumstead, Bucks Co., Pa.)

I do not like to be bound down by the rules and regulations of society, and if you will allow me to be myself, I will take advantage of this opportunity, and give a few thoughts to be sent broadcast over the world. Being a close observer, I find that men and women do about the best they can under the circumstances that surround them; and I think the great effort ought to be in the direction of changing the conditions that surround individuals. And as this can only be done by changing the minds of the people, it would be well for every one to look with scorn upon the pomp and parade of individuals who may possess superior advantages over the rest of humanity, and to try and impress every mind, that it is not the wealth possessed that makes them worthy of observation, but the real personal merits of the individual, and the purposes to which they devote their lives. This will do much towards overcoming the errors that now exist. And, as I never regarded foreign nations with half the respect that I did the United States, I would not deign to bend the knee, or help to fill their coffers from the fruits of my honest labor. Would that every man and woman looked upon this subject as I do; for it would break the tyrant's power and make all men and women equal. I have had an addition to my home circle in spirit life, and this has been one of the reasons why I present myself to you to night. Ques. What addition do you refer to? Ans. My companion has reached me as a spirit. My name was John Wainwright, of Plumstead, Bucks County, Pa.

LOUISA YARDLEY.  
(Harmony, N. J.)

How do you do:—[We are all well, how is it with you?] Well, I think I must be doing pretty well, and for this reason. The last time I remember, my tongue was getting stiff, and I couldn't talk at all. I have now gotten hold of one that is just as limber as if there was nothing the matter, and if I don't talk to you to death it will be your fault and not mine; for I have had to keep quiet so long, that I feel that I'd burst, if I didn't say something pretty soon. And I'll tell you what it is: I think I took my fish to a pretty market when I joined the Church. It has kept me away from my friends and everything else; and now that I have broken loose I'm going to have the good of it. Now I don't expect to exhort anybody, but I want them all to find out the truth for themselves; and not believe what the preachers tell them; or else they'll be kept back from knowing anything about themselves. I have found out that I could have known as much as anybody, if I had tried to learn things myself, and not let somebody else tell me what was right. And now I have come out and made another confession different from that that I made when I went into the Church. Ques. Of what denomination were you? Ans. I was a Methodist; and I expect people will say that I had better not have taken hold of a medium, and undertaken to break down the religion of to day. They say, "Even if Spiritualism is true, people must have some restraint upon them." But I've found out something different since I have tried to find out the truth for myself. I have gotten tired of seeing people trying to seem to be something better than they were intended to be; and I have quit singing psalms and praying, and have taken to doing some solid thinking; and that is the reason I am here to prove that I am not dead nor in heaven. I think I am further from "heaven" than I ever was, because reason and life do not enter therein. A few of the "holy" enter, shut the door and sing psalms, and walk the streets paved with gold, (in their self righteous elation,) while millions starve and aching hearts mourn. It is a pleasure for me to be outside of such a heaven, trying, in my feeble way, to relieve the distress of many. My name is Louisa Yardley. I lived at a place called Harmony, New Jersey.

JOHN WAINWRIGHT.  
(Philadelphia City.)

Once more I am allowed the power of speech to portray to men and women thoughts and ideas

that were deemed to be dead. Coming to you from the far distant shore—bearing tidings to you that life is immortal—changes come over the face of nature, and we scarcely realize the time that has expired since we held physical organizations and worked to establish a principle of liberty that would enter into every household and make all men akin. And, when I look upon the development of this country, it gives me strength and knowledge, sufficient to know that it has not reached that perfection which men of the long past had hoped for. Yet its resources are inexhaustible, and growth of intellects, and the power of concentration, make it possible for it, yet, to become that perfect government that it was intended to be, by a few earnest men in the long past. While I am here, I will give a prophecy in regard to coming events. The corruption that now seems to enter into every department of this wonderful government, will be washed away and cleansed, so that there will not be a particle of it remaining; and all men and women will receive true appreciation. Instead of doubt and discord, there will be harmony and love pervading the minds of men and women, making the products of this wonderful nation serve for the benefit of all. The time is not far distant when the confidence of men will grow strong, and complete justice to women will be freely accorded. I will watch with interest each step that is taken, and use my powers towards establishing universal justice. My name is John Wainwright, of this city; not as it now is but as it was over a century ago.

#### First Association of Spiritualists of Philadelphia.

The Fifth Annual Camp Meeting of this Association, will be held at Neshaminy Falls Grove, Neshaminy Station, on the Bound Brook Railroad, commencing the 12th day of July and closing the 6th day of September, 1883.

The following are the speakers and dates of their Lectures:

O. P. Kellogg, New Lyme, Ohio, July 15, 17, 19, 21, 22 and 24th; Mrs. R. Shepard Lillie, Philadelphia, Pa., July 15, 18, 20 and 22d; Lyman C. Howe, New York, July 25, 27, 29 and August 2d; Mrs. C. F. Davis Smith, Brandon, Vt., July 16, 28, 29 and 31st; Mrs. A. M. Gladig, Philadelphia, Pa., August 4th; Thomas Galt Forster, Baltimore, Md., August 5th; J. Frank Baxter, Boston, Mass., August 5 and 7th; Mrs. Amelia Colby, Buffalo, N. Y., August 8, 10, 12 and 14th; Sarah Byrnes, Boston, Mass., August 9, 11, 12 and 15th; Capt. H. H. Brown, Brooklyn, N. Y., August 16, 18, 19 and 22d; Mrs. Juliet Yeaw, Leominster, Mass., August 17, 19, 21 and 23d; George Fuller, Dover, Mass., August 24, 26, 28 and 30th; Ed. S. Wheeler, Philadelphia, Pa., August 26th.

MEMORIALS—Mr. Edgar W. Emerson, of Manchester, N. H., has been engaged for the first and second weeks, who, at the close of each lecture, will demonstrate the facts of spirit return, by giving names and incidents of our friends who have passed on, which should satisfy the most skeptical. We first give you the philosophy of our belief and then demonstrate it to you by facts. Mrs. Patterson, of Pittsburgh, Pa., Slate Writing Medium, will be in Camp, and many other equally as good for other phases of manifestation.

Tuesdays, Thursdays and Sundays, will be regular excursion days. A special train will leave Ninth and Green Streets, on these days at 7 P. M. stopping at all stations, to accommodate those who wish to attend the dance, returning at 10.30 P. M.

The facilities for boating are excellent, affording ample opportunities for the gratification of the taste for this pleasant and healthy exercise.

The grounds will be illuminated with Chinese lanterns, brilliant colored lights, etc., every Saturday Evening, beginning July 21.

Concerts by the Band will be held at stated intervals, in the New Music Pavilion on the lawn.

Ample accommodations will be provided at the grounds, for boarding and lodging at the following rates:—Good Table Board by the week, \$1.00; Single Meals, 35 cents each—for Breakfast and Supper; Dinner 50 cents. Lodging, 30 and 50 cents.

All letters to persons in Camp should be addressed to Spiritualists' Camp Meeting, Oakford, Bucks Co., Pa.

After July 9th, the Freight of Tents marked "Care Capt. Keffler, Sup't Spiritualists' Camp Meeting, Neshaminy Station," and delivered at Depot, Front and Willow Streets, shed "C," before 10 A. M., will go to Camp same day, free of charge.

For further information apply to Francis J. Keffler, General Superintendent of Camp grounds, 613 Spring Garden Street, Philadelphia, or at Headquarters on the grounds during the meeting.

Ask for "Neshaminy Falls Camp Meeting Tickets," round-trip, 55 cents, good any time during the meeting. Can be had at Ninth and Green Streets, Ninth and Columbia Avenue, Third and Berks Streets, and Germantown.

We ask our friends everywhere to send us the names and address of any persons whom they think would take an interest in our publication, and we will send them sample copies at once. The spirit communications that are appearing in these columns from week to week, are worth more than money to those who duly understand the value of spirit teaching concerning the varied experiences of the spirit life.

[Continued from the Eighth Page.]

sition above the organization and regular powers of the Church, ["the Church" in the days of Tertullian was represented by Marcion against whom, and whose Gospel and Epistle teachings he wrote,] asserting as its own monopoly the continuity of revelation. Anterior revelations [such as those of Buddha in regard to Chrishna,] to be sure, were not set aside; they are regarded simply as initiatory steps. The Old Testament retains its claims, but the New Testament, [Marcion's of course,] suffers depreciation, inasmuch as it is no longer the final utterance of the divine teaching."

We are admonished by space to quote no further. We have adduced enough to show, that

Montanus was a medium, and that his Paraclete was some ancient priestly Buddhistic, Zoroastrian, or Osirian patriarch, who sought to use him to keep open the highway of communion between the two worlds. Montanus seems to have made the same mistake which has been so frequently repeated down the ages, from the first inspired prophet or law giver, down to Johanna Southcoat, Swedenborg, Andrew Jackson Davis and Dr. J. B. Newbrough. They have all erroneously imagined that they were the especially chosen instruments of the Creative Power, or Universal Spirit, to lead, instruct, or govern their fellow men, when they were one and all but mediums for human spirits, who had not gotten beyond the limits of their own earthly development.

We will now return to the communication. Whether Gibbon speaks of Minucius Felix in his relation to Christianity we cannot say; but certainly he has been very generally credited with having been a Christian and a Christian writer. Felix, as a spirit, testifies that this was not the fact, and that he was a Montanist and the patriarch of a tribe of followers, we presume in Africa, where he was born, and where he no doubt taught Montanism with Tertullian. His "apology" was written in defence of Montanism and as much against the Gnostic Christianity of Marcion as against the persecuting decrees of the Roman government against Montanism, or Tertullianism, as it was also called. To show how Tertullian and Minucius Felix regarded the Christianity of Marcion, we need only cite the same authority we have been quoting. It says:

"Montanism, it is apparent, then, must be treated as a doctrinal development of the third, rather than of the second century; for though the history of the sect may be dated back to the middle of the second century, it remained for Tertullian to give definite shape to Montanism, and it is as a separate sect that we can first deal with the Montanists (or Tertullianists, as they were called in Africa,) in the third century, continuing to flourish as a sect until the close of the sixth century, and all this time being the subject of legal enactments under all the successors of Constantine down to Justinian (A. D. 530)."

Think of it! This Montanist sect of Ancient Spiritualists continued for more than two hundred years to withstand the continued persecutions of the Christian and Pagan emperors of Rome, who, it seems, made common cause against the Spiritualism of their time. Great indeed must have been the spirit power behind those Montanists, to have so long borne up against such a protracted, unbroken and heartless persecution, by the Christian and Pagan tyrants of Rome. The influence of Tertullian and Minucius Felix, must have been great indeed with these Ancient Spiritualists, to have inspired them, through so long and desperate a struggle, to sustain the great truth of spirit communion with mortals.

The testimony of this spirit in relation to Africa and not India being the scene of the most ancient known civilization, at least of the Old World, would indicate, that in the third century, it was understood and known that the worship of the True Sun—the True God—the Great Light of the world, originated on the waters of the Blue and White Niles, and that the other religions of the world, including Christianity, or what is now called so, were in substance but the same worship of the Sun.

We are not aware what gave rise to the idea that Minucius Felix was a distinguished lawyer, but as Tertullian, his contemporary and fellow advocate of Montanism, was also said to have been the same, we take it that they distinguished themselves in defending the persecuted Montanists.

View the communication in any way we may, and the genuineness, authenticity, and truthfulness of it seems unquestionable. Short as it is, its importance cannot be overestimated, as a means of reaching long concealed truths.

June 7th, M. S. 36.

MAXIMIANUS VALERIUS GALERIUS.

(Roman Emperor).

I SALUTE YOU, SIR:—At the time I lived on earth, which was from A. D. 250 to 311, there were, at different periods, violent persecutions of the followers of Christos. These people did not teach Jesus as their Saviour. They taught that Christos of India was that Saviour, and that his sacred temple was at Mathura, in India. They had a line of communicating priests from that place to Rome, and their doctrines were afterwards modified or changed by the Neo-Platonists.

They were not persecuted by Diocletian or myself, on account of their religious doctrines; but for quite another reason. They refused to pay the taxes to support the religion of the Roman government. It was on that account, and that account alone, that they were persecuted. There was another sect which became the founder of Christianity. They were the worshippers of Apollonius of Tyana. They were at first called Polites, and afterwards Paulites. The adherents of the latter sect were law-abiding citizens, paid

their taxes, and consequently were not persecuted. Not so the worshippers of Christos. Both these sects were busy proselytizing at Rome and at Alexandria. The Christians, as they are now termed, could not, if my history had been left untampered with, show that either Diocletian or myself had anything to do with persecuting Christians or any other people on account of their religion. My name was Maximianus Valerius Galerius, emperor after Diocletian, whose daughter I married. There were no worshippers of Jesus then, they were worshippers of Chrishna. Origen and other of their saints were either Paulites or worshippers of the Indian god Chrishna; and all the fighting and contention there was, was between those two religious factions.

[We take the following concerning Galerius, from McClintock and Strong's Cyclopaedia of Theological Literature.—Ed.]

"Maximianus Valerius Galerius, Roman emperor, son of a shepherd, was born near Sardica, in Dacia, entered the imperial army, and served in the wars of Aurelius and Probus. Dioclesian (A. D. 292) conferred on him, along with Constantius Chlorus, the title of Caesar, and gave him his daughter, Valeria, to wife. On the abdication of Dioclesian (A. D. 305), he and Constantius became Augusti, or joint rulers of the Roman empire. On the death of Constantius at York (A. D. 306), the troops in Britain and Gaul immediately declared their allegiance to his son Constantine (afterward Constantine the Great) much to the chagrin of Galerius, who expected the entire sovereignty of Rome to fall into his hands. He died A. D. 311. Galerius hated the Christians bitterly, and is believed to have been the real authority of Dioclesian's persecutions. 'Brought to reflection by a terrible disease, he put an end to the slaughter shortly before his death by a remarkable edict of toleration, which he issued from Nicomedia in 311, in connection with Constantine and Licinius. In that document he declared that the purpose of reclaiming the Christians from their wilful innovation and the multitude of their sects to the laws and discipline of the Roman state was not accomplished, and he would now grant them permission to hold their religious assemblies, provided they disturbed not the order of the state. To this he added in conclusion, the remarkable instruction that the Christians, 'after this manifestation of grace, should pray to their God for the welfare of the emperors, of the state, and of themselves, that the state might prosper in every respect, and that they might live quietly in their homes. This edict brought the period of persecution in the Roman empire to a close.'

It is hardly possible to over-estimate the importance of this testimony of the spirit of the Roman emperor Galerius. For more than 1500 years the world has been taught by Christians to regard the emperor Diocletian and his successor Galerius, as narrow-minded, cruel and persecuting heathen bigots, who hated the Christians on account of their religious belief, and who sought to compel them to worship the Roman gods; and it has been impossible to question the rightfulness of this arraignment and judgment. Perhaps no one would have been found rash enough to attempt to question this common, if not righteous conclusion, had not the still living spirit of Galerius found means to state the truth respecting these misrepresented matters.

Galerius tells us that the persons against whom the edicts of Diocletian and himself were issued, were not Christians or worshippers of Jesus Christ, as the Saviour of men, but worshippers of Christos, the Greek name of the Hindoo or Indian Chrishna. In support of this declaration we have the historically recorded fact that the soldiers of Alexander the Great, while in India, in large numbers became converts to the religious doctrines of the Gymnosophists of that country, as did Alexander himself; and that they carried with them, back to their respective countries, the leading tenets of the Gymnosophists. This was several hundred years before the Christian era. There can be little doubt that these Greek converts to the religion, of which the Indian Chrishna was the central figure, multiplied in numbers in the succeeding five or six hundred years, to such an extent as to lead them to assert their religion as a rival of the Greek and Roman mythological system. So long as they were content to enjoy their religion without making an open issue with the laws of the Roman empire, they were allowed to do so, without interference from the Roman rulers. Not so when they openly defied the power of the State, by refusing to pay the prescribed taxes of the empire, and as is known historically, by refusing to do military service. Gibbon, in the fourteenth chapter of "The Decline and Fall of the Roman Empire," says:

"It could scarcely be expected that any government would suffer the action of Marcellus the Centurion to pass with impunity. On the day of a public festival, that officer threw away his belt, his arms and the ensigns of his office, and exclaimed with a loud voice that he would obey none but Jesus (?) Christ the eternal King, and that he renounced for ever the use of carnal weapons, and the service of an idolatrous master. The soldiers, as soon as they recovered from their astonishment, secured the person of Marcellus. He was examined in the city of Tingi by the president of that part of Mauritania; and as he was convicted by his own confession, he was condemned and beheaded for the crime of desertion."

Gibbon then says:

"Examples of such a nature savour much less of religious persecution than of martial, or even civil law; but they served to alienate the mind of the emperors, to justify the severity of Galerius, who dismissed a great number of Christian officers from their employments; and to authorize the opinion, that a sect of enthusiasts, which avowed principles so repugnant to the public safety, must either remain useless, or would soon become dangerous subjects to the empire."

This, and every other fact connected with the persecutions of the so called Christians, by Diocletian and Galerius, goes to show that they were animated solely by civil and military considera-

tions, and not by religious bigotry, in their edicts against those rebellious citizens. It must be remembered that we are mainly indebted to Eusebius for the historical data that has been permitted to come down to us concerning the reign of Diocletian and Galerius; the value of whose authority may be judged of, by the following opinion of Gibbon on that subject. In the chapter already referred to, that critical and able historian says:

"The gravest of Ecclesiastical historians, Eusebius himself, indirectly confesses that he has related whatever might redound to the glory, and that he has suppressed all that could tend to the disgrace of religion. Such is the fair deduction from two remarkable passages in Eusebius, (I. viii, c. 2, and de Martyr. Palest. c. 12). Such an acknowledgment will naturally excite a suspicion that a writer, who has so openly violated one of the fundamental laws of history, has not paid a very strict regard to the observance of the other; and the suspicion will acquire additional credit from the character of Eusebius, which was less tinctured with credulity, and more practiced in the arts of courts, than that of almost any of his contemporaries."

With this understanding of the aims and purposes of Eusebius, we may well understand that he had no purpose to state any truth that would militate against the pretensions of Christianity as to its being an original theological system. The spirit of Galerius states positively that the people against whom the edicts of Diocletian and himself were issued, were not the worshippers of Jesus Christ, but the worshippers of the Indian Christos or Chrishna. This is certainly borne out by the fact, that for the first nineteen years of his reign, Dioclesian took no measures to interfere with the spread of Christosim. Eusebius admits this in the following extract of his Ecclesiastical history, which we translate from the French of the "History of the Roman Emperors from Augustus to Constantine," by M. Crevier, Professor of Rhetoric in the College of Beauvais, Vol. vi, page 187:

"I cannot express worthily," said Eusebius, "with what freedom the Gospel had been proclaimed before the last storm, and in what honor it was held by all men, Greek and barbarians. Our princes gave a thousand evidences of their good will towards those who made profession; and they entrusted the government of some provinces to them, not requiring of them the offering of sacrifices that their religion forbids. The imperial palace was filled with the faithful, who boasted that they, with their wives, children and servants, under the eyes of their ruler, worshipped Jesus Christ; and they had more the favor and confidence of the emperors than any other class of persons. By the example of the sovereigns, the intendants and governors of provinces rendered all kinds of honors to the chiefs of our religion. Our congregations became so numerous that the ancient churches not being able longer to accommodate so many people, we built more spacious churches in all the cities." Such was, continues the historian, "our happy position, so much as we merited the divine protection by a sound and irreproachable conduct." We may add to the recital of Eusebius, and this will show perfectly what progress Christianity had made in the palace, in the fact that there is reason to believe that Prisca the wife of Dioclesian, and Valeria daughter of this prince, and married to Galerius, were themselves Christians."

It will thus be seen that even Eusebius was forced to admit that Diocletian had no religious feeling of antagonism to the people whom he designates as Christians. If Diocletian persecuted them afterwards, it is evident he must have done so for reasons of state and not of religion. It thus appears that the communication of Galerius is true, and that the statements of Eusebius, in relation to the cause of Diocletian's persecution, are false.

It will be seen, as Galerius has stated, there were two rival sects, who were doing all they could to make proselytes in the Roman empire. The first were the followers of the Hindoo Chrishna; and the second the followers and adherents of the teachings of Apollonius Tyanaeus. In this statement we have one of the most important clues that could be given to those who are in search of truth, in relation to the Christian fraud. It would seem that the heathen priests and emperors of Rome cared little or nothing about the conflicting doctrines of Apollonius and his followers and the followers of the Hindoo Chrishna. The war seems to have been, from a religious standpoint, between these two phases of the Hindoo philosophy; and bitter indeed must have been that controversy. Apollonius, four hundred years after Alexander and his soldiers became converts to Gymnosophism, and after they had carried that religion into the Macedonian provinces, undertook to supplant it, by an Eclectic system, that included the philosophies of Greece. We can well understand that there should have been a desperate conflict between the rival factions, as to which should gain the ascendancy over Roman affairs. Galerius tells us that the followers of Apollonius were never opposed nor persecuted by Diocletian or himself, for the reason that they were good citizens, and conformed to the laws or decrees of the empire; while, on the other hand, the followers of Christos refused to obey those laws or decrees. This contention between the followers of Christos and Apollonius is fully set forth in the following extract from the Ecclesiastical History of Eusebius, which we translate from the French of the same work:

"This calm, even glorious, had produced the ordinary effect, the relaxation of discipline and manners. Envy, ambition, hypocrisy, was introduced among us," said Eusebius, "divisions among the ministers of religion and divisions among the people. We warred upon each other, if not by arms, at least by discourses and writings. Those who held the rank of pastors despising the divine precepts, were irritated against each other, by quarrels, and animosities, and they disputed about the first places in the Church of Jesus Christ, as if they were secular affairs. Our sins then kindled against us the anger of God and induced him to chastise us to bring us back to him."

We claim that this passage of Eusebius fully confirms what the spirit of Galerius said, in relation to the bitter war between the two innovating factions, who were seeking to supplant the Greek and Roman mythologies, by a more or less perfect Hindoo system of religion and philosophy. It is not difficult to understand why there was such a bitter rivalry between the worshippers of the Hindoo Chrishna and the Neo-Platonists, who were the followers of Apollonius, which lasted through two hundred years at least. These rival sects sought to subvert the religion of the Roman empire, in order that the one or the other might gain the ascendancy over it, and over its rival. It will be seen that what the spirit states is essentially true, when he says, that the followers of Christos were disloyal citizens, while the followers of Apollonius were good citizens, they conforming to the laws of Rome, and "rendering unto Caesar the things that were Caesar's." This statement of the spirit is literally bore out by what is said in the so-called Christian Scriptures; and from it we may readily see who was the real Jesus and Paul of the New Testament. In Matthew xxii, 16-21, we read:

"Then went the Pharisees, and took counsel how they might entangle him in his talk."

"And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men."

"Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?"

"But Jesus perceived their wickedness, and said, why tempt ye me, ye hypocrites?"

"Shew me the tribute money. And they brought unto him a penny."

"And he saith unto them, Whose is this image, and superscription?"

"They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God, the things that are God's."

"When they had heard these words, they marvelled, and left him, and went their way."

In Mark vii, 13-17, we read:

"And they send unto him certain of the Pharisees, and of the Herodians, to catch him in his words."

"And when they were come, they say unto him, Master, we know that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not?"

"Shall we give, or shall we not give? But he knowing their hypocrisy, said unto them, Why tempt ye me? Bring me a penny, that I may see it."

"And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Caesar's."

"And Jesus, answering, said unto them, Render unto Caesar the things that are Caesar's, and unto God the things that are God's. And they marvelled at him."

In Luke xx, 20-26, we find the following:

"And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor."

"And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly;

"Is it lawful for us to give tribute to Caesar, or not?"

"But he perceived their craftiness, and said unto them, Why tempt ye me?"

"Shew me a penny. Whose image and superscription hath it? They answered and said, Caesar's."

"And he said unto them, Render therefore unto Caesar the things which are Caesar's, and unto God the things which are God's."

"And they could not take hold of his words before the people; and they marvelled at his answer, and held their peace."

And in Romans xiii, 1-7, we read:

"Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God."

"Whosoever therefore resisteth the ordained of God; and they that shall resist shall receive to themselves damnation."

"For rulers are not a terror to good works, but to the evil. Wilt thou then be afraid of the power? Do that which is good, and thou shalt have praise of the same:

"For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience's sake."

"For, for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing."

"Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor."

This spirit communication lets us into a secret which has not been suspected by any of the authors whose writings have come down to us; or, if suspected by any one or more of them, it has been carefully concealed. It is a secret which can alone explain some of the most involved questions in relation to the true position of religious matters, for the first three hundred years of the so-called Christian era, in the Roman Empire. The Christian Fathers, and all Christian writers who have followed them, have claimed that the Essenes, Nazarites, Gnostics, and even the Eclectics and early Neo-Platonists, were Christian schis-

matics and heretics. They have been compelled to do this in order to show that there was any historical mention of their much vaunted sect, for the first two or three hundred years of its alleged existence. They have carefully avoided mentioning another Indo Greek religion, whose old shoes they stepped into, to supplant the teachings of a reformed or modified version of it. Passing by Neo-Platonism, Eclecticism, Gnosticism, and Essenianism or Nazariteism, the founders of the so-called Christian religion, adopted the older and less Greco-adulterated Gymnosophism of India, as the origination or basis of their system. These Gymnosophists were worshippers of the Hindoo god *Christna*, who was in Greek called *Kristos*, and were essentially the representatives of the only religion that could with any propriety be termed Christians. As late as A. D. 311, it is very certain that no one had ever heard of the Jesus of Nazareth, who was afterwards substituted for the *Kristos* of the Greek worshippers of the Hindoo *Christna*. It is a fact that Ignatius of Antioch, Apollonius of Tyana, Basilides of Alexandria, and the Alexandrian school of philosophers, sought to modify and reform the religion of the followers of *Christos*, in order to better adapt it to the condition of Greek and Roman civilization; and in this sense, but in this sense only, were these great leading reformers, and their followers, heretics to, or schismatics from Christosim and not Christianity. These conjectures are more than borne out by the historically recorded facts which we have hastily thrown together. It is very certain, if Eusebius is at all to be believed, that the worshippers of *Christos*, not Jesus, were for the first nineteen years of the reign of Diocletian, not only not interfered with or persecuted, but that they were specially favored by him. It would seem, that not content with this favorable condition of affairs for them, and believing that their hold of the popular mind was such as to warrant them in attempting a trial of strength with the Roman power, they refused to pay the general taxes imposed, and perform the military service required of them as Roman citizens. This was an issue that the Roman sovereigns could not avoid, and hence the vigorous measures resorted to, to extirpate this fruitful cause of sedition and lawlessness.

It was under this state of affairs that their Polite, or Paulite, rivals also became objects of suspicion, jealousy and espionage of the Roman priests, people and rulers. There is little doubt that it was at that time, about the latter part of the third century, that the extracts from the Christian Scriptures that we have cited, were incorporated in the synactical Gospels and the Epistle to the Romans. At any rate there is no mention of any persecution of the Gnostic and Eclectic followers of Apollonius, the great reformer, prophet, medium and divinity of the first century of the Christian era. Most assuredly, had those people persecuted by Diocletian and Galerius been followers and worshippers of Jesus Christ, as Eusebius alleges they were, they certainly cared very little for his positive injunction "To render unto Caesar the things that were Caesar's," thus expressly commanding them to conform to the laws of the Roman empire. A pretty kind of Christians they must have been to disobey so positive an injunction as that. If the persecutions of Diocletian and Galerius were not solely on account of disobedience to the Roman laws, as the spirit of Galerius testifies was the fact; why were not the Paulites as well as the Christosites subjected to the same persecutions. It is true they were heretics to Christosim, but on that account they were none the less opposed to the religious system of the Roman State? We answer, because of their acting out the policy set forth in the following injunction of the Christian Testament:

1 Cor. x, 32, 33. "Give none offence, neither to the Jews nor to the Gentiles, nor to the church of God."

"Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved."

If those who were persecuted by Diocletian and Galerius were Christians, they were certainly not those who followed the Gospel and Pauline Epistle mandates; in other words, they were not Christians at all, but bigoted, ambitious and supercilious followers of the heathen god *Christna*. For a time it served the founders of the Christian Church to regard the Greek Gymnosophists as Orthodox Christians, in order to overcome the Paulites or followers of Apollonius, and having at length succeed in doing this, through the help of the conscience stricken tyrant, Constantine the Great, they bodily stole the Apollonian Scriptures, and published them as the Orthodox Christian Scriptures. These are at least most reasonable deductions from the facts we have set forth. Besides, it is impossible to reconcile the status of the religious affairs of Rome at that time, with any theory that has been put forth by Christian writers, while it is perfectly consistent with the spirit testimony of Galerius. Thus one dark corner of ancient history after another is being lighted up by these spirit testimonies, and it is to be hoped, if not expected, that none will be left unrevealed.

We invite the special attention of our readers to the advertisement of Mr. Alfred James, in another column, and recommend them to try these spirit prescribed remedies.

#### Jesse Shepard's Wonderful Musical Entertainment.

The Rev. Dr. Kalloch, ex-Mayor of San Francisco, and pastor of the Metropolitan Temple, thus speaks of Mr. Shepard's unparalleled powers:

"Those who heard Jesse Shepard's wonderful vocal and instrumental performance last Monday evening, under the patronage of this congregation, unite in pronouncing him the *greatest musical phenomena of the age*. He has sung and played before nearly all the crowned heads of Europe, and run the gauntlet of criticism of the most distinguished musical artists in the world, and the verdict is universal, that he is a wonder, a marvel, a prodigy, a phenomenon, unknown until now. It is said that 'music hath charms to soothe the savage,' and so I was not surprised when told that he carried captive our senators and congressmen at Washington, and compelled such papers as the *New York Herald*, *Times*, and *Tribune*, to sing his praises. If any are skeptical, let them come to the Temple on Tuesday evening and hear for themselves."

[From the *Chicago Times*.]

#### THE REMARKABLE GURRS OF JESSE SHEPARD.

The celebrated musical and physical medium, Jesse Shepard, has been giving private seances at the residence of Mrs. Bromwell, No. 464 West Randolph street, for several weeks past, the seances being attended by critical and cultured persons who are deeply interested in the extraordinary phenomena that can only be obtained through the instrumentality of Mr. Shepard. Although Mr. Shepard is a young man, he has visited every civilized country, and has spent several years in Europe, where he was received with remarkable distinction. While in St. Petersburg, he gave three performances before the imperial court, at Gatchina, the favors and privileges bestowed upon him by members of the nobility and court being altogether exceptional in Russia.

While in Paris in 1869, he gave private seances to Napoleon and distinguished members of the imperial household, the predictions made at that time being fulfilled to the letter by the startling events that followed. In Germany his success was even more marked. What took place at the great conservatorium of music in Cologne would appear fabulous, even in a work of fiction.

In view of these things, it is not surprising that many in Chicago are eager to attend Mr. Shepard's seances, and listen to the weird, wonderful music that takes place under conditions so complex that no musician would dare to undergo them.

At a select concert the other evening many new manifestations of psychic power occurred and although the room was crowded, the performance was a great success. The music was wholly unlike anything of the kind ever listened to in concerts, even of the grandest order; and was so delicate at times, that the tones would seem to diminish themselves to the shadow of a musical vibration, to use an expressive term. But the miraculously singing of Madame Sontag, and Signor Lablache, the great bass, was certainly the most thrilling performance of the evening. The piano accompaniment to this magnificent production was by Meyerbeer, the volume of music which poured out of the small upright piano sounding more like a full orchestra than anything else.

When Don Piat, that severest of all critics, heard this singing at his own house in Washington, he declared the next morning, in the *Capital*, that both the basso and soprano were "superhuman." After listening to such vocalization coming from the throat of a single individual, the judgment of the Eastern critics does not seem the least overdrawn. In the singing of the great Sontag, many new features of vocal methods were noted; one was, that at a time when every one expected the control to break down and end in a *fiasco*, suddenly, and without stopping to take breath, high D was attained and held for fully forty seconds, with a clear ringing, bell-like purity, never approached by the most famous *primadonna*. Then, as if setting at defiance the hampering effects of fatigue, the wonderful bass notes of Lablache took up the strain on low F, sustaining that note half a minute longer with a volume that made the room vibrate with thrilling intonations not surpassed by the eminent basso himself when he used to fill the immense theatre of San Carlo with his matchless voice in earth life.

Another astonishing feature of Sontag's singing is the trilling. This was done part of the time in chromatic cadences, from A in the middle register to high C; the faultless phrasing, intonation and expression, holding the listeners spell bound. Mr. Shepard is without doubt the most gifted person known to the public. Any one of his gifts would be quite sufficient to make his name famous throughout the world."

Mr. Shepard gave one of his unique and marvelous seances at the residence of Col. Kase, on Thursday evening, July 26th. The large seance room was crowded, and the manifestations both material and physical, astonished and thrilled every one present. The *Chicago Times* presents but half the picture, as independent voices of the most startling nature, frequently sing in different portions of the room. Since writing the above, a third seance was held at the same place, when the presence of such controls as Madame Grisi, Henrietta Sontag, Signor Lablache, Meyerbeer, Mozart and many others of the same degree of artistic genius. After attending several of such seances, it is no longer a matter of wonder that Mr. Shepard's guides have gained so many remarkable triumphs in leading Catholic and Protestant churches in this country and in Europe. The most prominent Baptist preacher in California, was a willing convert after witnessing one of these seances in his own church, and under his own conditions. It would take many pages to recount the spiritual victories won on the field of skeptical materialism and orthodox bigotry, by the wonderful band controlling Mr. Shepard. Besides the powerful phenomena these seances are the means of developing mediums in various phases, sometimes in a few evenings.

It has been our good fortune to be present at three of Mr. Shepard's select concerts, given at the residence of Col. S. P. Kase, since his arrival in Philadelphia two weeks ago, and we do not hesitate to say, that we do not think the foregoing testimony to the wonderful and super-mortal power, beauty and extasizing harmony and perfection of the music performed by or through him. No language is capable of describing intelligibly the occurrences of these unprecedented musical entertainments. Mr. Shepard has consented to give a public concert entertainment in

Philadelphia at an early day, provided a limited number of tickets are sold to insure expenses. Those who desire to participate in securing such an entertainment, will confer a favor by informing us how many tickets at one dollar each they will take, for such an entertainment. If enough tickets are sold to warrant it, one of the largest halls in the city will be secured for that purpose. Those who are willing to participate in this undertaking will greatly oblige us by an early a response as possible.—EDITOR OF MIND AND MATTER.

#### AN APPEAL ON BEHALF OF ALFRED JAMES.

We make a special appeal to the friends who duly appreciate the importance of the spirit work that is being done through the mediumship of Alfred James, to aid and assist him to maintain the position in which he has been placed as a medium. Few, indeed, too few, are the number of those calling themselves Spiritualists, who are sufficiently developed, either mentally or spiritually to understand the importance of his mission, hence he is opposed to such an extent by the ignorant and prejudiced as to be reduced to the most trying necessities. He needs and deserves assistance from those who can and do appreciate the vast importance of his mediumistic services to the cause of Truth; and we feel it a duty, not only to ask such assistance for him, but to urge it as a matter of the gravest moment to the public, as well as of justice to Mr. James. Any contributions sent to this office for that purpose, will be promptly acknowledged and handed to him. If desired, public acknowledgment will be made in these columns of any or all remittances for that object.

#### Camp Meeting at Lily Dale.

The annual camp meeting of Spiritualists will convene at Lily Dale, Cassadaga Lake, N. Y., Saturday, July 21st and close August 12th, 1883.

The prospects are that this will equal or surpass any previous meeting held in these grounds, in quality of speaking and character of mediumship. It has been the observation of speakers, mediums and visitors, that the Lily Dale camp meetings are unsurpassed in excellence and spirituality. Thus far the most attractive and exalting influences have prevailed, which are tangible to all who come within the sphere of the Lily Dale meetings, and it is hoped that the same spirit will continue to bless and prosper these annual gatherings.

The following speakers are engaged: Lyman C. Howe, Fredonia, N. Y.; Geo. W. Taylor, Lawton, N. Y.; Mrs. E. C. Woodruff, South Haven, Mich., Moses Hull, Erie, Pa.; Mrs. Mattie E. Hull, Erie, Pa.; Judge R. S. McCormick, Franklin, Pa.; Prof. A. B. Bradford, Enon Valley, Pa.; Mrs. C. Fannie Allyn, Stoneham, Mass.

Among the noted mediums who have promised to attend are: Mrs. Carrie E. S. Twing, Westfield, N. Y.; Mrs. Anna Kimball, Dunkirk, N. Y.; Mrs. Jenny Allen, Gowanda, N. Y.; Mrs. Maria Barnsdell, Laona, N. Y.; Miss Inez Huntington, Randolph, N. Y. Mrs. M. E. Williams, New York City, one of the most trustworthy and remarkable mediums for materialization, is expected to be present at the opening. Also, Henry B. Allen, the famous physical medium, from Massachusetts; Chas. E. Watkins, the independent slate writing medium, from Michigan, and D. A. Herrick, of Jamestown, N. Y.

This meeting is located on a beautiful island in a charming lake on the line of the Dunkirk and Alleghany Valley and Pittsburg railroad. To meet the growing needs of their guests, a large addition to the hotel is now in process of construction. There will be ample accommodations for all visitors at reasonable rates.

Tents supplied on the grounds for those who wish them: Ample room for tenting free. Board on the grounds \$1.00 per day. Admission to grounds 10 cents.

Come and enjoy one of the most interesting and profitable occasions the season affords.

Passengers over the Lake Shore, Michigan Southern, New York and Erie railroads, will change cars in Dunkirk and take the Dunkirk and Alleghany Valley railroad for Lily Dale.

Passengers over the New York, Pennsylvania and Ohio railroads, and passengers over the Buffalo and Jamestown railroad, will change cars at the Atlantic and Great Western crossing, and take the Dunkirk and Alleghany Valley railroad for Lily Dale.

Passengers can get excursion tickets to Chautauqua at low rates. Change cars and check baggage at Dunkirk and Atlantic and Great Western crossing.

THEO. C. ALDIN.

Cassadaga, New York.

#### Special Notices.

MIND AND MATTER can be obtained in Chicago, at the book store of Pierce & Snyder, 122 Dearborn street.

Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 309 Longworth Street, Cincinnati, Ohio.

We do not keep any books on hand for sale, but we will order them at publisher's lowest price for any parties desiring us to do so.

Mrs. C. V. HUTCHINSON, clairvoyant and slate writing medium, will be at Neshaminy Falls Camp Meeting during the season. Tent 4.

H. F. BUNGARDT, M. D., Kansas City, Mo., treats patients at a distance, by magnetized remedies. For full particulars address H. F. Bungardt 16 E. 7th St. Kansas City, Mo.

Mrs. S. E. BROMWELL, 435 W. Madison Street, Chicago, Illinois, spiritual medium, holds seances Thursday evenings. Private sittings daily. Conducts spiritual meetings 3 P. M. Sundays, at the West End Opera House, 433 W. Madison St.

Mrs. Dr. Mary J. Jennings, trance, test, business and healing medium, has removed to Newfield, N. J., where she will give sittings and heal the sick, and examine and prescribe for diseases by lock of hair, in connection with Dr. Jennings. Price, \$1.00.

MRS. ADELINA M. GLADING will be at Neshaminy Falls Camp Meeting during the season, (except Mondays), at Tent 34. On Mondays she will be in the city at 1710 Francis St.

W. L. JACK, M. D., of Haverhill, Mass., will be at Lake Pleasant Camp Meeting during the month of August, where he will have for sale his Spiritual Remedies. See advertisement.

SPIRITUAL CIRCLES Monday, Wednesday and Friday evenings at 8 o'clock, 575 Bridge Avenue, above Broadway, Camden, N. J. Admission, 16 cents. Sittings daily. MIND AND MATTER on sale.

The Spiritualists and Mediums Meeting, (formerly at 13 Halstead St.), now meets at Shrine's Hall, cor. of Washington and Green Sts., Chicago. Speaking, Reading and tests by Dr. Shea, Miss Mansfield and others.

MAGNETIC AND MEDICAL SANITARIUM.—Dr. J. Dooley has moved his office from 16 E. 7th St., to 1326 and 1328 Central St., Kansas City, Mo. Send for circulars for particulars, etc., to the above address.

JAY CHAPEL has moved from Rochester to Brighton, (a pleasant suburb of Rochester), N. Y., where he has permanently located for the summer, and where he wishes all communications to be addressed hereafter.

MIND AND MATTER is kept constantly on hand at Rush's news stands, Eighth and Race and Franklin and Vine streets, as well as at the post office news stand and the Central News Co.'s corner of 5th and Library streets.

MRS. ELLEN M. BOLLES, has taken rooms at City Hotel, Taunton, Mass., where she will use her clairvoyant and magnetic powers in healing the sick, and will also give private sittings to those anxious to hear from their spirit friends.

MRS. M. E. WILLIAMS, the wonderful form materializing medium from New York City, will be at the opening of the Cassadaga Lily Dale Camp meeting, and will go from thence to Lake Pleasant. K. G. M., Agent.

Dr. G. Amos Peirce, 171 Pine street, Lewiston, Maine, keeps MIND AND MATTER, *Banner of Light*, and other Spiritual papers on hand. Specimen copies free; call and get one. See seventh page for his post office address and advertisement.

We have on hand a supply of the "New Inspirational Songs" from C. Payson Longley, which are on sale at this office. Single songs 25 cts., or six for one dollar. We have also received a supply of the song "We'll all meet again in the Morning Land," with a fine steel plate engraving of Annie Lord Chamberlain, by Sartain. Price with engraving 35 cents, or 4 for one dollar.

Mrs. O. F. SHEPARD, of Philadelphia, will answer calls to lecture in towns and villages along the line of the Hudson River and New York Central railroads. Subject: The Moral Power of Spiritualism. Subscriptions taken for MIND AND MATTER and copies of the paper sold. Address Mrs. O. F. Shepard, 111 Oliver Avenue, Yonkers, N. Y.

DR. WM. B. FAHNESTOCK, Walhalla, S. C., has on hand about 200 copies of his small work upon "Statuviolence and Its Uses," and makes the following generous offer. Any person sending him one year's subscription to MIND AND MATTER, and one 3-cent stamp, he will send them the book postpaid, and MIND AND MATTER for one year. Address, Wm. Baker Fahnestock, Walhalla, S. C.

We have on hand a supply of the "Faraday Pamphlets," which should be read by everybody. Nos. 1, 2, and 3, ten cents each. No. 4, fifteen cents. We also have on hand a large lot of "Rules and Advice," by J. H. Young, including hymns and songs designed for circles—price, fifteen cents. We will supply circles with "Rules and Advice," songs included, for \$1.50 per dozen, post paid on receipt of the money.

MRS. AND MRS. JAMES A. BLISS, the well known materializing mediums, left Boston June 5th for Onset Bay. Mrs. Bliss proposes to rest from her labors and not hold seances oftener than once a week, while Mr. Bliss proposes to hold developing circles and sit for magnetic healing and private developments all through the summer season. Their address until October 1st will be Box 112 Onset Bay, East Wareham, Mass.

DR. B. F. BROWN, of Lewiston, Maine, clairvoyant, test, trance and healing medium, has taken rooms at 454 North 5th St., Philadelphia, Pa., where he will receive patients to treat. Give clairvoyant test sittings and hold developing circles. Patients visited at their residences if required. Also treated by mail. Accommodations for patients visiting from out of the city. One of his principal phases is the treatment for obsession, his guide (Dr. J. Bonney) having had remarkable success, through him, in the treatment of such cases. We advise all who are afflicted in such a manner, to call on or consult with him. Testimonials can be furnished of the many remarkable cures which have been effected through his organism. Office hours 10 A. M. to 8 P. M.

#### Wicket's Island Home—East Wareham, Mass.

This institution will open on July 1st, proximo, for visitors.

Invalids and others will find this one of the most healthy places on the American continent. Situated high above the surface of the beautiful Onset Bay; surrounded on every side by beautiful scenery; the atmosphere heavily charged with ozone; sea bathing; vapor and medicated baths; electric and massage treatment; lectures on spiritual philosophy, hygiene; these are some of the many advantages which this institution affords for those desiring rest or medical treatment, or who seek the most advantageous recreation. The facilities for recreation upon the water cannot be surpassed. The opportunities for sailing and fishing are all that could be desired.

Special arrangements can be made for learning the electric and metaphysical sciences. There is an extensive library of medical and liberal works, dissecting manikin, physiological models and charts, and every advantage for improving both mind and body.

Seances for spirit communion and the development of mediumship will be held, and everything done to assist the spirit world to return and manifest their powers for the good of humanity, mortal as well as spirit, that can be done, under their direction. Rooms, cottages and grounds for tents to let.

For further particulars, address with enclosed stamp, DR. ABBIE E. CUTTER, Onset Bay, East Wareham, Mass.



nal would say to the prejudice of any medium or Spiritualist, they are to be pitied indeed.

This prince of "sap heads" then crowns his performance with the following impotent and pitiful insolence: "One thing is certain, the messages are bogus; it is an absolute impossibility that they can come from the parties claiming to utter them. The gross ignorance of the mind giving them birth is evident at every step. From first to last they are a series of blunders and misstatements, most of their contents being ludicrously absurd. The world's literature probably never saw a worse collection of blunders and falsehoods in history, biography, theology, mythology, philology, archaeology, geography, chronology, etc., than is therein contained." This is the groundless opinion of an impudent fool, and literary thief and charlatan, as ever swaggered under the assumption of scholarship. When this fool, liar and knave, and the journalist in whose sheet he vents his vile trash, dare to allow their readers to see even one of the communications, or any part of one of the communications that they seek to discredit, it will be time enough for us to give them the *coup de grace* which surely awaits them. It is not often that the editor of the Bundyite organ can muster courage enough to mention or to allow the mention of MIND AND MATTER, or ourself, in his columns; and when he does, it is a sure sign that his situation is becoming unbearable. We do not expect either Coleman or himself to attempt to justify their repeated efforts to injure Mr. James and ourself. They are too mean, cowardly, untruthful and base, to attempt anything so fair or manly; hence we have no alternative but to hunt them in their dens of moral rotteness and human depravity. The editor of the *Journal*, after publishing that vile and disgraceful lying and slanderous attack upon us, has gone to seek some comfort from his lick-spittle tools and sycophantic toadies, the directors of the Lake Pleasant Camp-meeting Association, and to try to boom the Sturgis Bundyite swindle; but we tell him that the whole accursed plot and all the plotters are doomed to oblivion, and that at no distant day, or our gift of prophecy is sadly at fault.

We have no apology to make to any one for the language in which we have frankly expressed our views of the conduct of Coleman, and the editor of the *Journal*. If there is any one who thinks we have gone beyond the discharge of our duty, they are welcome to their opinion, and we hope they will do us the justice to cut our acquaintance. We neither want the good will or the good opinion of such people.

#### THE (SO-CALLED) NEW 'ORGANIZATION.'

Such is the heading of an editorial in the *Banner* of Light of July 28th, ult., stating the position of that journal toward the Bundyite movement set on foot at Sturgis, Mich., by the editor of the *R.-P. Journal*, Giles B. Stebbins, J. G. Jackson, Dr. A. B. Spinney, and a few other Bundyite opponents of Modern Spiritualism. We say *Bundyite* opponents of Spiritualism, because Bundyism in every aim, purpose, and plan, is nothing more nor less than the dream of a set of self righteous cranks, and hypocritical knaves, to obstruct and arrest the Spiritual movement, and subordinate it to their personal interests or self-gloryification. The editor of the *Banner* says:

"We publish in another column, by request of its President, Mr. John G. Jackson, of Hockessin, Del., 'An Address to the public, by the American Spiritualist Association. To the Spiritualists of America, and to all Earnest Thinkers, Greeting.' We consider this address a very tame affair, in the light of past experience. It is more suitable for the so-called Free Religionists than for Spiritualists. We have no doubt the clever Quaker gentleman who had a hand in preparing it means well, but the points he treats upon bear the impress of G. B. Stebbins, of Detroit, Mich. This is evident, from the fact that the latter hurries into his favorite sheet with the 'objects and aims' of the said self-constituted 'American Spiritualist Association.' Mr. Stebbins intimates that a call was made by the committee of a national conference to meet at Sturgis, Mich., in June. Some twenty or twenty-five persons responded, we understand, and the result (on paper) seems to have been the formation of the new 'organization'!"

"If our memory serves us—and we think it does—the Fifth National Convention of Spiritualists met, responsive to a call, in Corinthian Hall, Rochester, N. Y., August 25th, 1868, and by and with the consent of delegates from the State Societies, formed a national association, with Dr. D. M. Fox as President, etc., etc. Many of the ablest friends of the cause entered into the scheme with honest intent, as a precursor of grand immediate results. We on the contrary, were not so confident, feeling that the time for such an association had not come. These views were given in an editorial at the time, which elicited a good deal of antagonistic comment. But the result proved that we were correct, as, after meetings of the association had been held in different States for several years, it came to be pretty generally understood, that there was not enough cohesion in our ranks to keep the Association intact, and it accordingly succumbed eventually to the inevitable. Mr. Jones of the *Religious-Philosophical Journal*, with whom we corresponded at the time, agreed with us in our view of the subject.

"Now, then, if the formation of a National Association was premature at that time—as it proved to be—it is equally certain that the present effort in the same direction is also premature. At least this is our opinion [think of it!] 'Good' Luther has an opinion! Who would have believed it? and we are not alone in this view of the case. Dr. H. B. Storer, who fully agreed with us in regard to the convention of 1868—duly declined to act as missionary for it after being duly elected—agrees with us to-day in respect to the newly-organized association, as does Mr. George A. Bacon and

other prominent Spiritualists. As we have said many times in these columns, and now repeat, when the primary societies from State Associations, through proper appointed delegates, such State Associations, in convention, could legitimately organize an American Spiritualist Association, with some show of being a successful institution—not before."

We have given the whole of this characteristic editorial, for several reasons. It has been the boast of the editor of the *Banner* that he was incapable of any editorial courtesy towards the *R.-P. Journal* and its editor, and hence the shameful silence with which he has borne the taunts and personal attacks of the latter upon himself and paper. We have known that there was not a particle of sincerity or consistency in that pretence, and have many times shown it up in its true light. We have now a case where there can be no longer any escape from the conclusion that "Good" Luther, can be as personal and insulting as the editor of the *Journal* himself. The editor of the *Banner* denies that the editor of the *Journal* writes his own editorials, and credits them to Giles B. Stebbins. On what grounds he thus insults both Mr. Stebbins and the editor of the Bundyite organ he does not say, and therefore the inexcusableness of such an imputation against the character of both the persons thus assailed. If Mr. Stebbins furnishes the brains to do the editorial work of the *Journal*, then he should have the credit of it, as its editor. Otherwise it is a false pretence to pretend that some one else is the editor. If Mr. Stebbins does not write the editorials of the *Journal*, then the editor of the *Banner* does the editor of the Bundyite organ the greatest injustice, and he ought to be profoundly ashamed of himself.

The editor of the *Banner* is even less courteous to Messrs. Jackson, Watson, Spinney, King, and their dozen associates. He calls their Sturgis proceedings "The (so called) new 'Organization,'" thus denying that these people entered into any organization that had any right to be called such; and yet at the request of the President of that organization, he publishes a long official address, thus stultifying himself in the most absurd manner. It is very certain that those "twenty or twenty-five" people, of whom the editor of the *Banner* speaks, did organize themselves into an association, which they miscalled the American Spiritualist Association. It is an association undoubtedly, but what kind of an association, is another question. We know that from beginning to end it is a Bundyite scheme to aid and assist to float the *R.-P. Journal*, a while longer, without having to throw the Jonah that is sinking it, overboard. The scheme, or movement, has no analogy whatever to any past attempt to launch a national Spiritual movement; and therefore the opposition of the *Banner* to it on that ground is weak and ridiculous. The editor of the *Banner* feigns to regard this Sturgis affair as a silly attempt to organize a national Spiritual movement, and by so doing, either intentionally or stupidly gives it all the character that the waning influence of the *Banner* could give to anything.

It is something however to know that the editor of the *Banner* dare to differ from the editor of the *Journal* on any subject, and to say so, openly and squarely. It is true that it has taken him nearly five weeks to screw his courage up to that point, but it is better late than never. We tremble for the "Good" Luther, when Giles and his protege of the *Journal* get after him. We advise him to slip into that hiding place which has availed him so often, and stay there until the fire of this terrible twain is appeased in some way. We will hang upon their flanks and make such diversion as we can; but their proverbial penchant for hunting the smallest and most helpless game they can find, may enable them to catch Bro. Colby, and then good-bye to the *Banner*. Horrible contingency! Get out of the way, Luther, and save us!

#### [FOR MIND AND MATTER.]

Is or Was Jesus Myth or Man.

MR. EDITOR:—As we are somewhat mixed up with this question, please allow us space in your truly liberal paper wherein to define our position.

To unprejudiced minds conversant with history, there is no fact more apparent than the mental slavery of humanity, even in the most enlightened nations. The whole world is and ever has been governed more or less directly by myths. Even in cases where the actual existence of the founders of its religious systems are unquestioned, their characters and attributes are more or less mythical. It matters not whether the dominant religion of a country be Pagan, or Christian, or Mahometan, the domes and spires on their temples of worship all alike proclaim their belief in unknown and unknowable gods. The advocates of each deceive themselves alike with the idea that theirs is the true religion that is destined to become universally dominant. Our so-called Christian nations appear to be blind to the fact that Mahometanism, which took its rise six centuries later than Christianity, both of which were forced upon the masses under their sway by every species of torture imaginable, are about equal in number; while the so-called pagans, from whom they both dissented after borrowing their respective doctrinal tenets, out number them three to one.

Mahometanism has one advantage over Christianity. Its author and founder being a historical character, his actual existence, as such, is unquestioned. However mythical or imaginary his assumed attributes as a seer, or the basis of his claim as the one and only true prophet of Allah, Mahomet lived to see his peculiar religion accepted as a factor, if not a leading one, in the government of his country. As regards Christianity, its assumed author was, not only not its founder, but was not a historical character; no immediate

evidence of his existence being found even in the historical records of his assumed countrymen, the Jews. As is well known to every impartial student, the actual founders, in the matter of church and state authority, were Ensebius, bishop of Cesarea, and the emperor of Rome, Constantine the Great, who flourished about the close of the third and the beginning of the fourth century. It is also well known to impartial students of mythology that the leading tenets and many of the ceremonial of Christianity, are found in the ancient records and traditions of pagan nations. This is especially true as regards the mythical characters of triune god, which were simply their ideals of the creative, the preservative, and the destructive powers of nature, unitized as three persons in one god-head. Even the names applied to the assumed author of Christianity, Emanuel (God with us), and Jesus (Saviour), are symbolic of the secondary function, that of preserver; the first person in the god-head being a universal creator; the destroyer being a universal co-worker with the All Father, the all in all.

In the claim that Jesus was the Lamb of God, there is direct reference to the god Jupiter, hid under the form of a ram, the constellation Aries, which at the beginning of our era had represented the vernal sign for upwards of two thousand years, but which was then receding from it, as had the constellation Taurus, the bull, two thousand years before.

As the constellation representing the vernal sign was regarded as the saviour, the "way," and the "only way," by which the sun could ascend into the northern or upper heavens, and thereby save mankind by bringing about seed-time and harvest in the earth's northern hemisphere—the world as then known—the passage of its first star above the equinoctial line was a most important event; and was watched for with the most intense interest; the position of the zodiacal and other constellations being then as now the only data by which to calculate the changes of seasons consequent upon the relative positions of the earth and sun. At the latitudes of Egypt, Greece, and Rome, then the seat of civilization, the resurrection or renewed life of the earth's products commenced when the sun in its annual course through the zodiacal constellations that represented its signs or monthly divisions, arrived at the vernal equinox in the constellation Aries, the ram, under whose form Jupiter, the god of gods and sun of suns, was hidden. The belief that the sun itself was then quickened with new life (re-begotten) by Jupiter, was in keeping with their entire science of astrology—astronomy as then known. In keeping with this belief, the sun was said to stand still, to be virtually dead and buried three days at the winter solstice; at the end of which (Christmas), when it begins to return north, it was said to be re-born. This occurs nine signs or months after its vernal passage between the constellation Aries in the eastern, heavens, under which his father Jupiter is hidden, and the constellation Virgo with her scutes, his virgin mother, at which time she becomes "overshadowed," in the sense that she descends below the western horizon into the night hemisphere of the heavens, as Aries ascends above the eastern horizon into the day hemisphere.

Virgo is also the mother of the sun re-born at the summer solstice. After its conception at the autumnal equinox, she "hides herself five months," in the sense that she becomes invisible as he ascends into the day hemisphere. When the earth has passed through nine signs, the sun is born again as it begins to return south at the end of the summer solstice (June 24, "St. John's day"). While it is impossible to disprove the existence of the two men spoken of in the New Testament as Jesus, the Christ, and John, the baptizer—who may have been eminent teachers under other names, it is evident that its authors, whoever they may have been, intentionally with *deception aforthought*, ascribed to them the attributes, which ages before were attributed to the Egyptian gods, Osiris and Horus (father and son); the former being the representative of the sun born at the winter solstice, when the days begin to increase; the latter its representative at the summer solstice, when the days begin to decrease.

Jesus is also clothed with many of the attributes of Hercules, the son of Jupiter and the Virgin Alcmena, the wife of Amphitryon, his reputed father. Hercules had many names and many attributes. Orpheus makes him identical with the sun. He calls him Hercules "the god who produced time, whose forms vary, the father of all things, and destroyer of all." He is the god who brings back by turns Aurora and the night; and he, moving onward from east to west, runs through the career of his twelve labors, the valiant Titan, who chases away maladies, and delivers man from the evils which afflict him." In a word, he is "equal with the Father," and the "Saviour of the world." He was not only indispensable to the salvation of the world during his incarnation as a mortal, but was and still is the "mediator" between heaven and earth, after his death and ascension to heaven crowned with immortality. The place of this mediatorial Saviour, the constellation Hercules, is in the upper or northern heavens at the right hand of the throne of the Sun-God, the ecliptic, directly above the constellation Scorpio, which represented the autumnal sign forty-five centuries ago, or during the war in heaven, which the attitudes of the ancient constellations represent. [See Summary of Substantialism, Chap. ii.] The position and attitude of Hercules, whose constellation is always visible at night in our latitude; and readily recognized by the aid of a celestial globe or map of the heavens, define his mission and the season of the year. When the sun arrives at the vernal equinox, the earth arrives at the autumnal equinox directly beneath and under the supervision of Hercules. With the club in his right hand, he is "casting out the great red dragon," the symbol of cold, from the northern heavens into the southern; while in his left hand he is carrying the dog Cerberus back to Hades or the underworld, whence he had brought him as his last and most dangerous labor, when the sun arrived at the autumnal equinox six months before. In this last earthly, labor, he "triumphed over death and hell," as none were believed to return therefrom.

This northern dragon is the apocryphal devil and satan which rises up in the southern hemisphere as the great water serpent, the beast Hydra. The other beast standing before him is Cerberus, the guardian of hell, "transformed into an angel of light, Canis Major, "whose mouth flames with the dreaded Sirius," the brightest star in the firmament.

Hercules saves the world by driving out cold and darkness—supposed evils, without which

there could be no life, and bringing back heat and light, as the sun passes from one polar hemisphere into the other. And this is the mythical origin of the Saviour, in whom we are taught to trust, and whose worship involves at least one-half the wealth of Christendom, for the want of which the toiling millions of our fellow beings who produce it, are suffering the direst privations.

It has been our life-long motto, never to believe anything without a reason, and never to compromise with what we believed to be erroneous. Hence being fully convinced that the ideals worshipped by Christians, are simply transformations of the myths worshipped by pagans, all their worshippers are alike idolators. And being fully convinced that, in the degree that idol-worship is enriched and popularized, in that degree humanity is robbed and degraded, we purpose henceforth to do all in our power to bring about its overthrow, hoping thereby to see the love and wealth now worse than wasted on idols, thenceforth used to bring about the happiness and elevation of our fellow beings.

It is owing to our sameness of purpose, that we are so deeply interested in your efforts to prove the pagan origin of Christianity. We are not given to flattery; but as we read the telling communications through the mediumship of Mr. James, and your elaborate researches to produce evidence of their truthful report of their earthly doings, we often wonder if even you yourself fully appreciate the invaluable work you are performing, work that is bound to stir the public mind as it has never before been stirred. But, while fully convinced from historic evidence, that your opinion is the true one as regards the origin of the doctrinal tenets of Christianity, and their promulgation by Apollonius of Tyana, he being regarded by the early Christians as the great pagan rival of Jesus, both as regards miraculous gifts and as teacher; yet there is ample evidence that very many religious and philosophers were assiduously engaged in gathering facts, or rather traditions, by travelling from one country to another to compare ideas. From three hundred years before to three hundred years after the commencement of our era, was an age of chaotic speculation. The world was looking for a new saviour, and striving to find a new religion. Now as regards the so called Jesus photograph, we can not question the integrity of the Pence Hall committee. To do so would cast a doubt on the integrity of all persons who report the taking of any and every other spirit photograph. We believe it to have been taken as reported. And we believe the spirit form from which it was taken was a reality, not the mythical Jesus about whom we have been writing, but a real man, one who in earth life honestly believed himself to be divinely inspired, if not a demi-god—one who believed what he honestly believed to be the truth; and who believed that what he taught, whether original or second-hand, was incorporated in what was afterwards known as the Christian religion. We cannot ignore our vivid impressions, or our own psychometric powers. It was this honesty of belief and purpose, and general purity of character, that was revealed to the psychometrist by the aura radiating from the photograph. Had the photograph been that of a spirit, who was knowingly aiming to deceive, its aura would have revealed it. Psychometry is in its infancy. But it is Hercules in his cradle.

JEAN STORY.

225 Broadway, Cambridgeport, Mass.

[Jean Story seems to be without any information as to the photographs to which she refers. They are simply photographic copies of pictures and not of any person whatever. They were no doubt produced by spirit power, but by untruthful spirits, whose purpose it was to play upon the bigoted and superstitious credulity of wonder-seekers, to make them appear ridiculous. To what other Terre Haute photographs she can refer, we do not know.—Ed.]

#### The Nemoka Spiritualists Camp Meeting.

The Nemoka Spiritualists Camp Meeting Association of Pine Lake, Michigan, will hold their first annual camp meeting on their grounds, commencing August 9th, and closing August 27th, '83.

This Association had its origin in the successful search of a few gentlemen who were interested in finding a suitable place upon the shore of some beautiful lake, where camp meetings, under its auspices, could be annually held, also where there could be erected a Sanitarium or Medical Institute, Hotel, an Art Gallery, also a Library, and a building for Phenomenal Spiritualism, where an investigating public could find the various phases of Mediumship needed to convince them of its truth.

To those who furnish their own tents, grounds will be free. Those who desire tents and cots furnished and are willing to pay for the same, should apply to the secretary at once. Persons intending to camp should bring their own blankets and pillows. Supplies can be furnished on the grounds. Speakers and mediums invited.

Any information will be cheerfully given by applying to

J. M. POTTER, Secretary.

Lansing, Mich.

#### The Lake Shore Conference.

The Second Quarterly Meeting of the Lake Shore Spiritualist Conference, will take place on the Lily Dale camp grounds, August 9th, 10th, and 11th. Good speakers will be in attendance; music will be furnished by an excellent quartette. It is to be hoped every member of the Conference will be present, as business of importance is to come before the meeting.

Per order of the committee.

MATTHEW E. HULL, Cor. Sec.

W. H. SAXTON, President.

#### A Liberal and Important Offer.

Dr. J. W. Walker, of Franklinton, N. C., the able and well known physician, who has attained such notoriety within the last few years on account of his marvelous cures of consumption and rheumatism, in fact he has never failed to cure a case of either, will send MIND AND MATTER, one year, to any one sending him \$3.25 for a package of his consumptive specific. The package is worth \$5.00. Will do likewise to any one sending \$3.25 for a \$5.00 bottle of his Rheumatic Remedy. One bottle cures rheumatism in any of its forms.

Address, J. W. WALKER, Franklinton, N. C.



## CHILDREN'S COLUMN.

[FROM CHATTERBOX.]

## PUSS AND I.

In the pleasant summer weather,  
Underneath the bright blue sky,  
Merrily we play together—  
Puss and I!

In the winter cold and dreary,  
On the cosy rug we lie;  
We are never dull and weary—  
Puss and I!

And in spring time's sunny hours,  
As the bees go humming by,  
Where the fields are gay with flowers,  
There we ramble—  
Puss and I!

When the autumn day is closing,  
And the stars peep through the sky,  
On the sofa snug repose—  
Side by side are—  
Puss and I!

And if time should spoil our pleasure,  
And my little Puss should die,  
In these pages both together—  
You will see us—  
Puss and I!

[From the Golden days.]

## Lost.

This is a story of two children who didn't mind their mother.

It was a lovely June afternoon. The sky was of that soft, bright blue that makes one want to lie down in the grass and watch it. The fleecy clouds, drifting across it, had something almost as vague about them as the thoughts, which come when we are dropping into dreams, and it made Susy drowsy to look at them, as she lay under the big tree at the gate. In a minute more, I think she would have been asleep. But—

"Oh, Thesy! there here!" cried Jimmie, her five-year-old brother; and held up before her not wide-open eyes a ripe strawberry.

"Oh, my!" cried Susy. "Where did you find it, Jimmie?"

"Down there," pointing toward the break. "I guth thereth lots of 'em."

"I wish we could get enough for supper, without letting mother know anything about it till we'd get 'em," said Susy. "Do you s'pose we could, Jimmie?"

"I guth tho," answered Jimmie.

"Well, then, we'll try," said Susy. "I'll slip into the house, and see if I can get a basket without mother seeing me, and then we'll go strawberriy."

So Susy went into the house, and came back pretty soon, with a little basket hidden under her apron.

"She didn't see me at all," she said to Jimmie. "Won't she be s'prised when we come back with a whole lot of berries?"

"I guth tho," answered Jimmie.

A good share of his conversation consisted of "guth so."

They went down to the brook. There they found a few berries, but only a few.

"If we don't find 'em thicker' they be here, we won't get enough for supper," said Susy, looking about her with some disappointment. "I wonder if there ain't lots of 'em in the woods?"

"I guth tho," answered Jimmie.

"I most know there is," said Susy, looking longingly at the forest, just a little way off. Their home was in a little "clearing" on the frontier, and it was only a short distance from the house to the woods. Their mother had told them more than once to keep out of the woods, or they might get lost.

Susy remembered what her mother had said, but she did want to fill her basket with strawberries, and surprise her parents at supper time. Luxuries of any kind were seldom to be had in their pioneer fare, and a saucer of strawberries and cream would taste so good.

She thought the matter over. She didn't believe there was the slightest danger of getting lost. Certainly not, if they kept in the edge of the woods, near the clearing.

"Shall we go, Jimmie?" she asked.

"Yeth," answered Jimmie. "Mother thaid we mustn't, but—"

"She won't care if we get a lot of berries, I guess," said Susy, trying to satisfy herself with that excuse. "It looks to me as if there would be lots of 'em there. We'll go and see, any way."

So they set off for the woods. It was long before they reached the trees that threw such a cool and pleasant shadow over the ferns and mosses growing under them.

"Oh, my!" exclaimed Susy. "Ain't this nice? And just look! There's the awfulest big strawberry!"

The "awful" big berry was gathered forthwith, and—swallowed by Susy.

"We'll eat some. Then we'll pick and put in the basket," she said.

The berries were not very thick. Here and there they found little clusters of them. They went from one bunch to another, and long before they knew it, they were out of sight of the clearing.

After they had eaten a good many, they began to fill their basket. The bottom of it was well covered when Susy noticed that it began to be dark.

"It seems just as if it was getting to be night—don't it?" she said; and got up and looked about her.

Nothing was to be seen but trees.

"Oh, Jimmie, we've lost the clearing!" cried Susy, frightened at once. "I do b'lieve it's getting to be night. Let's hurry home."

She took hold of Jimmie's hand and started in what she supposed to be the direction of home.

Seeing how frightened she was, Jimmie began to cry.

"Don't!" said Susy. "You can't run so fast if you cry. We must be right close by the clearing now, 'cause we didn't go far."

They had really gone further than they had any idea of, and now they were running in exactly the wrong direction to take them home.

Jimmie tried to keep back his tears; but his

big sobs would come in spite of all he could do. He was always afraid of the dark, and to be in the woods, with such grim-looking shadows all around him, and they growing grimmer every moment, was more than his courage could bear up against.

They kept on; but the clearing did not come in sight as Susy expected.

Soon it was a dim twilight all about them, and suddenly that faded out, leaving them in darkness.

"Oh, dear!" cried Susy, breaking down now; "we're lost, and maybe something'll eat us up."

And then she and Jimmie cried as hard as ever they could.

Presently, it occurred to her that it might be a good plan to call for help. Maybe her father might hear them. So she cried "Father!" as loud as she could several times.

Each time she called, the sound of her voice rang through the woods in a way that frightened her more than ever.

"Don't call any more!" pleaded Jimmie.

And as no reply came, she concluded that she wouldn't.

"I guess we'll have to stay here all night," she said. "Let's crawl in among some bushes."

Just then, they ran against the top of a fallen tree, and they crawled in among the branches, and Susy pulled them down about them as well as she could for a protection.

"I guess there can't be anything get in here," she said, trying to be brave for Jimmie's sake. The poor little fellow was crying as if his heart would break.

"I want to thee my mother," he sobbed, as Susy drew his head down into her lap, and put her protecting arms about him.

"I wish you could," said Susy.

And she meant it as much as she ever meant anything in her life.

The sight of mother's face would have seemed like heaven to her just then.

By and by, an owl began to hoot in the tree-top over their heads.

"Oh-h!" cried Susy, as the sound of his long, mournful cry sounded through the silence, and her teeth fairly chattered with terror.

As for Jimmie, he was too frightened to cry. So he lay in Susy's lap, and shook with the sobs he tried to stifle.

At last the owl flew away. They could hear his wings flapping among the branches further and further off, and then all was still for a little time.

Then Jimmie, tired out with fear, fell asleep. But Susy felt as if she never should sleep again. She was expecting to hear wolves or bears on all sides of them, every minute. There was something terrible in the silence. Almost any sound would have afforded a relief.

"Oh, dear! If we'd only minded mother," she thought.

If she had only thought as much about disobeying before it was too late to avoid the penalty of her disobedience! But then, we grown-up children are oftentimes more to blame than poor Susy was, for we know better than she did about right and wrong, so I'll save my moralizing for a story about men and women, and let my little readers reason out the moral of this story for themselves.

By-and-by, Susy heard something on the dead leaves that sounded like the step of some animal. Pat-pat, it went, and then there was a little silence, then pat-pat again.

"It's a wolf," thought Susy, trembling all over with terror. "And he's coming right here. Oh, dear! dear!"

The branches of the tree-top in which they were hidden rustled. She could hear the quick, short breath of the animal.

"Shoo!" screamed Susy, in one last, wild effort to avert the terrible fate she expected was at hand.

"Bow-wow-wow!" answered a gruff voice.

"Oh, Lion!" screamed Susy, but this time there was as much delight in her voice as there had been fright when she screamed before. "Oh, Jimmie, here's old Lion!" and by that time her arms were about the dog's shaggy neck, and she was kissing his honest face, almost as much pleased to see him as she would have been to see her mother.

"Where are you, Lion?" called a voice, not far off.

"Bow-wow!" answered Lion, dog-language for "Here I am."

"Fazzer's tummin'" cried Jimmie, hanging fast to Lion's neck. "It's awful glad, Thesy—ain't you?" and the poor little fellow gave a great sigh of relief.

"I guess I be," answered Susy, with more emphasis than grammar. "Here we are, father."

And in a minute more both of the little stragglers were in their father's arms.

"If it hadn't been for Lion I wouldn't have found you," he said. "He's got scent of your track and followed it, and I followed him."

Half an hour later they were at home and their mother was crying over them.

"Why don't you scold us?" asked Susy. "I know we got lost just 'cause we didn't mind what you told us. But I'm going to be good, and always mind everything you say, after this."

"Everything?" asked her mother, too glad to have her children safe in her arms again to feel like scolding them.

"Yes, every single thing," answered Susy; and Jimmie said, "Me, too."

I'm sorry to say that neither of them have quite lived up to their promise, as it was a pretty big one for little folks to make, but they have done about as well as little folks are likely to do. I am sure of one thing, and that is, they haven't cared to go strawberrying in the woods since then.

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## EDITORIAL BRIEFS.

Geo. D. SZARZI gives seances at Osage City, Kan., with good success.

Mrs. M. E. WILLIAMS leaves Lily Dale camp-meeting on the 7th inst., for New York city, and soon thereafter will visit Lake Pleasant.

HON. WARREN CHASE, the veteran lecturer, will speak at the Etna Camp Meeting in Maine, for the first five days commencing August 24.

JEAN STORRY sends \$1 to the Alfred James' fund, as a token of appreciation, and purposes to pay the same amount yearly as long as he retains his present relations with MIND AND MATTER.

FRANK T. RIPLEY, informs us that he is now in Boston, Mass., and is ready for engagements in Maine, Massachusetts and Vermont, and will attend the Etna Camp-meeting in Maine.

OUR old friend and co-worker in the cause, Abner Rush, has left Santa Barbara, Cal., where he has been successfully treating the sick, for Portland, Oregon, where all communications can be sent.

Mrs. E. GEORGE (medium), of Philadelphia, will leave the Neshaminy Falls camp meeting the second week in August, for Lake Pleasant. Until that time she can be found at Tent No. 1, Neshaminy Falls.

We will continue our offer to send the paper to clubs of ten for one month for one dollar, and we hope all those who are interested in promulgating the truth will avail themselves of this offer and send in their clubs.

MRS. JENNINGS, of Newfield, N. J., spoke to the First Society of Spiritualists in Trenton, N. J., on Sunday, July 29th, giving good satisfaction to the society. Mrs. Jennings, with her husband, Dr. Jennings, are sojourning at Neshaminy Falls, and can be found at tent No. 20.

MIND AND MATTER is on sale at Mrs. Connally's store, 818 Buttonwood street, Philadelphia, and can be procured there instead of at the Hall during the summer months, while there is no speaking at the Hall. When the lectures are resumed it can be obtained at the Hall as usual.

M. F. O. MATTHEWS holds circles every evening except Wednesday and Saturday evenings at his residence 1223 South Sixth St., Philadelphia. Admission 15 cents. Private sittings daily from 9 A. M. to 6 P. M. Terms \$1.00. Mr. Matthews also keeps MIND AND MATTER on sale at his house, and will also take subscriptions for the same.

THE Sixth Annual Meeting of the First Maine State Spiritualist Association, will convene at Buswell's Grove, Etna, commencing August 24th, and closing September 2d. A cordial invitation is extended to all, regardless of sect or creed, and especially to the mediums both in the State and from abroad. For full particulars address Chas. M. Brown, Secretary, Glenburn, Maine.

Report of the Proceedings of the Northern Wisconsin Conference.

CAMPBELLSPORT, July 10, 1883.

Editor of Mind and Matter:

The Northern Wisconsin Spiritual Conference met at Omro June 15, 16 and 17. The speakers engaged were Mrs. M. C. Knight, of Buffalo, N. Y., and Dr. Geer of Chicago.

Dr. Geer gave several lectures that were highly appreciated. Although his remarks were rather pointed at times, they were replete with instruction for all. The Doctor certainly gave some remarkably truthful ideas, which gave food for thought to many.

President Wm. Lockwood entertained and instructed the people in his usual scholarly way, with remarks relating to the structure of man and the indestructibility of entities, and stating the manner in which entities control mediums by vibratory force and from emotions from the medium.

Mrs. Knight gave several lectures also. She is a very pleasant speaker, and brought forth many truths in new light.

Mrs. Sarah Shedd Noyes, of St. Johnsbury, Vt., gave some excellent vocal music, which harmonized the elements of the meeting, and brought rest and consolation to all.

The lectures were very successful, and as each speaker followed a different line of thought, it seemed the more interesting to those in attendance.

Charles E. Watkins was present, and gave some very remarkable tests by independent slate-writing, all of which were readily recognized.

President Lockwood received a public communication from Michael Faraday, written between two slates without a pencil. This was one of the most remarkable tests of the meeting, as Mr. Lockwood had been apprised, by other mediums, of his presence at a near date. Mr. Watkins was entirely ignorant of this.

Fred. H. Pierce, a good test medium, gave public tests from the rostrum, surprising the audience with the wonderful accuracy of his descriptions of departed friends, nearly always giving their name. The tests were all recognized.

At the close of the Sunday afternoon meeting President Lockwood, after addressing the audience with a few introductory remarks, presented Dr. J. C. Phillips with an elegant gold watch and chain, given to him by members and friends of the society as a token of their appreciation of his earnest, untiring efforts in promoting the welfare of the society, for the past twelve years, in his capacity of secretary.

The meeting passed off very pleasantly to all. The cordial greeting and friendly faces of the Omro friends will long be remembered by many. At the September meeting Charles E. Watkins will be present; also several good lecturers.

At the September meeting the Society will be organized into a State Society.

</div

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## SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

July 7th, M. S. 36.

MINUCIUS FELIX.

(A Montanist Patriarch.)

Some evidence must be forced, others give it because they believe it. I am neither a Jewish Gnostic, a Cappadocian, nor an Eclectic. I am simply a Naturalist. I think that you will find some evidence in Gibbon, that I helped to create, or that I endorsed a thing called Christianity. I knew nothing of any such thing. I was a Montanist; and the most correct idea I can give you of Montanism is modern Mormonism. I advanced nothing in regard to the life of man, woman or child on this planet, but this: We are all gods to a certain extent, and Pantheism is true Spiritualism. The point I have to make in controlling this medium is summed up in a brief sentence. All ancient and modern civilization originated, not upon the elevated planes of Asia, but upon the waters of the Blue and White Nile. There are spirits who will come here and prove that all the learned archeologists of the present day are wrong, in supposing that Indian civilization is more ancient than the civilization of Ethiopia in Africa. It is there you must look for the true Sun—the true God—the Great Light, and you will find that Christianity is an outgrowth from Buddhism. Sun-worship, from Zoroastrianism and the Egyptian Osirianism of Hermes Trismegistus, to the origin of Christianity, are at bottom one and the same thing. I would say in conclusion it has been alleged that I was a bishop. I had nothing to do with any church. I was the patriarch of a tribe.

[We take the following concerning Minucius Felix, from Smith's Dictionary of Greek and Roman Biography.—Ed.]

"M. Minucius Felix, a distinguished Roman lawyer, the author of a dialogue entitled *Octavius*, which occupies a conspicuous place among the early apologetics for Christianity. The speakers are Cæcilius Natales, a Pagan, and Octavius Januarius, a true believer; who, while rambling along the shore near Ostia, during the holidays of the vintage, with their common friend Minucius, are led into a discussion in consequence of an act of homage paid by Cæcilius to a statue of Serapis, a proceeding which calls forth severe, although indirect animadversions from Octavius. Irritated by these remarks, Cæcilius commences a lengthened discourse, in which he combines a formal defence of his own practice with an attack upon the principles of his companion. His arguments are of a two fold character. On the one hand he assails religion in general, and on the other the Christian religion specially. Octavius replies to all his objections with great force and eloquence; and when he concludes, Cæcilius, feeling himself defeated, freely acknowledges his errors, and declares himself a convert to the truth.

"The tone of this production is throughout earnest and impressive; the arguments are well selected, and stated with precision; the style is for the most part terse and pregnant, and the diction is extremely pure; but it frequently wears the aspect of a canto in which a number of choice phrases have been culled from various sources. There is, moreover, occasionally a want of simplicity, and some of the sentiments are expressed in language which borders upon declamatory inflation. But these blemishes are not so numerous as to affect seriously our favorable estimate of the work as a whole, which, in the opinion of many, entitles the author to rank not much below Lactantius. Its value in a theological point of view is not very great, since the various topics are touched upon lightly, the end in view being evidently to furnish a ready reply to the most common popular objections. The censure of Dupin, who imagined that he could detect a tendency to materialism, seems to have been founded on a misapprehension of the real import of the passages whose orthodoxy he impugns.

"It is remarkable that the 'Octavius' was for a long period believed to belong to Arnobius, and was printed repeatedly as the eighth book of his treatise 'Adversus Gentes,' notwithstanding the express testimony of St. Jerome, whose words are so clear as to leave no room for hesitation.

The time, however, at which Minucius Felix lived is very uncertain. By some he is placed as early as the reign of M. Aurelius; by some as low as Diocletian; whilst others have fixed upon various points intermediate between these two extremes. The critics who, with Van Hoven, carry him back as far as the middle of the second century, rest their opinion chiefly on the purity of his diction, upon the indications afforded by allusions to the state of the Church, both as to its internal constitution, and to the attention which it attracted from without, upon the strong resemblance which the piece bears to those Apologies which confessedly belong to the period in question, and upon the probability that the Fronto twice named in the course of the colloquy is the same with the rhetorician, M. Cornelius Fronto, so celebrated under the Antonines. But this position although defended with great learning, can scarcely be maintained against the positive evidence afforded by St. Jerome, who, in his account of illustrious men, where the individuals mentioned succeed each other in regular chronological order, sets down Minucius Felix after Tertullian and before Cyprian, an arrangement confirmed by a paragraph in the 'Epistola ad Magnum,' and not contradicted by another in the 'Apologia ad Pammachium,' where Tertullian, Cyprian, and Felix, are grouped together in the same clause. The circumstance that certain sentences in the 'Octavius' and in the 'De Idolorum Vanitate,' are word for word the same, although it proves that one writer copied from the other, leads to no inference as to which was the original. We may therefore acquiesce in the conclusion that our author flourished about A. D. 250. That he was a lawyer, and attained to eminence in pleading, is distinctly asserted both by St. Jerome and Lactantius; but beyond this we know nothing of his personal history, except in so far as we are led by his own words to believe that he was by birth a Gentile, and that his conversion did not take place until he had attained to manhood. We are further told that a book entitled 'De Fato, or Contra Mathematicos,' was circulated under his name, but that, although evidently the work of an accomplished man, it was so different in style and general character from the 'Octavius,'

that they could scarcely have proceeded from the same pen."

In order that the reader may know what kind of a Christianity Minucius Felix belonged to, we translate the following general analysis of it from the *Nouvelle Biographie Générale*, article *Minucius Felix*.—Ed.

"Hardly had Octavius ceased to speak, when Cæcilius, without waiting to hear the judgment of the arbiter, (Minucius), exclaimed: 'Octavius and myself are equally victorious—he triumphs over me and I over error. I believe in Providence; I give myself up to God, and I confess that the religion of the Christians, in the number of whom I rank myself from the present moment, is the only one that teaches the truth. Such is this celebrated apology, one of the most interesting monuments of the first centuries of Christianity. It will be remarked that in all of it that was not a refutation of the attacks of Cæcilius, the advocate of the new faith confines himself to philosophical generalities—that the dogmas of Christianity are not therein specified, and that the practices of Christian worship are not therein indicated. It has been inferred, on this account, that the dogmas and practices of Christianity were not yet sufficiently defined to be submitted to public discussion; but it is more just to recognize the fact that 'Octavius' is not a complete apology; that this dialogue is only a philosophical introduction to the study of a belief, that many enlightened, but prejudiced Pagans, regarded as worthy of their attention. Octavius does not pretend to teach Christianity to Cæcilius. He wished to prove to him, only, that Christians merited neither the disdain nor the injuries of their adversaries; that the truth is not in polytheism, but that it is in Christianity; and that it is there that it is necessary to seek and study it."

In view of the foregoing accounts of Minucius Felix and of his work, "Octavius," we have not a doubt that he was not a Christian at all, but, what he claims to have been, a Montanist patriarch. That he was a man of marked distinction seems evident from what was said of him by St. Jerome and Lactantius. The *Biographie Universelle* says of him, as we translate it:

"Marcus Minucius Felix, a Latin orator, was born in Africa about the end of the second or the beginning of the third century. He went to Rome, where, by his eloquence, he acquired a very great reputation. Lactantius and St. Jerome place him in the rank of the first orators of his time."

The fact that St. Jerome, who lived in the latter part of the fourth century, groups Minucius Felix with Tertullian and St. Cyprian in the same clause, goes to show the Montanist affiliations of Felix. It is a well known fact that Tertullian, about the end of the second century, joined the Montanists.

In introducing the spirit, Chawanska, the Indian guide of the medium, said, he flourished about A. D. 216. If this statement is correct, it would seem that Minucius Felix was a contemporary, as well as fellow Montanist, of Tertullian. The latter is called a Christian Father, the former a Christian apologist and advocate. Unless Montanism was Christianity, then neither Felix nor Tertullian were Christians at all. It becomes more and more evident, as these spirit testimonies proceed, that the Christian Church miscalculated the "Christianity" of the first three centuries of the Christian era, which was only to be found in the religions of the Gymnosophists, the Nazarites, the Essenes, the Gnostics, the Eclectics, the Montanists, and the Neo-Platonists, those so-called spirituals, who, while holding the same beliefs as the Christians, yet maintained a spiritual Church within the carnal Church.

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"According to Apollinaris of Hierapolis, (quoted by Eusebius in his Ecclesiastical History, Chap. xvi), the early Montanists were exclusively Phrygians; but this is not correct, though it is easy to see, from what we have said in the article Montanus, why his views should have laid strong hold on that race of excitable and superstitious Asiatics. Gieseler and Milman remark that the national character of the Phrygians impressed itself on their Christianity. [It seems then that there is more than one kind of Christianity,] and led to a sensuous, enthusiastic worship of the Deity, and to a wild mysticism. But this cannot have been the cause of the Montanist movement: it can only have given a peculiar character to the heresy and influenced its details. [A pretty kind of heresy that, before there was any Christian canon, orthodox or pagan, in existence!] For Montanism is but one of a number of similar movements in the Church."

As there was no Christian Church then in existence, "the Church" must have meant something that had an existence outside of anything that was later called the Christian Church. And that is the fact. That something was the Buddhist worship of Krishna, Chrishna, or Christos. The reader should ever bear this in mind, when anything that existed or occurred before the meeting of the Council of Nice, is spoken of. That worship, in form more or less modified, spread over Western Asia and Eastern Europe, almost universally, after the invasion of India by Alexander, in B. C. 327; and underwent various modifications—the spirit of Christna, taking the place of his medium Saky Muni, or Gautama Buddha. It is none the less Buddhism now, than it was when it first spread out of India, although the worship is rendered to Krishna, (by the Greeks called Kristos,) rather than to the inspired medium Buddha. This is the great secret that the Christians have so long covered up and concealed; and which, but for these spirit communications, might not have been brought to the light of day. But let us return to our authority:

"At intervals throughout the annals of Christianity, the Holy Ghost has been summoned by the hopes, felt as present by the enkindled imaginations, been proclaimed by the passionate enthusiasm of a few as accomplishing in them the imperfect revelation—as the third revelation which is to supersede and fulfil the law and the Gospel! This notion appears not only thus early, but again in the Middle Ages, as the doctrine of the abbot Joachim; of John Peter de Oliva, and the Fratricelli; in a milder form it is that of George Fox and of Barclay, and in the Irvingites of to-day. In all these cases there is a striving, but a misguided striving, after a higher standard. Certain it is, that whatever doubt may exist as to the historical existence, [there should be no doubt of it whatever,] and consequent influence of Montanus, the heresy which bears his name, spread not only in Phrygia, but throughout the bounds of the Catholic Church; and that if he existed and taught Montanism, he was rather, as Neander observes, 'the unconscious organ through which a peculiar mental tendency, which had developed itself in various parts of the Church, expressed itself with clearer intelligence and greater strength.' Indeed, there was much in the system which their pretended revelations were employed to establish, not only well adapted to take root and flourish among such a people as the Phrygians, but also sure to find in every country, persons prepared to receive it by previous habits

of mind. It was attractive to the more rigid feelings, by holding out the idea of a life stricter than that of ordinary Christians; to weakness, by offering the guidance of precise rules where the Gospel had only laid down general principles; to enthusiasm and the love of excitement, by its pretensions to prophetic gifts; to pride, by professing to realize the pure and spotless mystical Church in an exactly defined visible communion; and by encouraging the members of this body to regard themselves as spiritual, and all other Christians as carnal." (Robertson, page 71.) It is said to have been chiefly among the lower orders that Montanism spread; but even in the powerful mind of Tertullian, it found congenial soil; and his embracing their opinions is one of the most interesting events in the history of the sect, as it is also in the biography of Tertullian himself. It occurred about A. D. 200, and the treatises which he wrote after that important period in his life, give us the clearest insight into the essential character of Montanism; for he carried the opinions of the sect to their utmost length of rigid and uncompromising severity, though at the same time on the great fundamental points in which the Montanists did not differ from the Church, he continued as he had before been, one of the ablest champions of scriptural truth, and one of the mightiest opponents of every form of heresy."

We stop here to make a few suggestions. If what Robertson said of Montanism was true, who can doubt that the Christianity that succeeded it was a heretical and perverted Montanism, rather than that Montanism was a Christian heresy? Who was Tertullian? Thomas's Biographical Dictionary says of him:

"Tertullian, an eminent Latin Father of the Church, born at Carthage about 160 A. D., was originally a heathen. He adopted the profession of advocate or lawyer. The date of his conversion to Christianity is not preserved. Soon after this event he was ordained presbyter in the Church of Carthage. About the end of the second century, he left the Catholic Church and joined Montanus. He acquired great influence among the Christians of his time. He was a man of powerful intellect, ardent temper, austere character, and great erudition. The date of his birth is unknown, but he is said to have attained a great age.

Tertullian wrote numerous works, partly devotional and partly controversial, which are still extant. The following are supposed to have been written before he became a Montanist: Letter to the Martyrs' 'On prayer' (De Oratione), [We would say that instead of that being "Of prayer" it was "Of Rhetoric" or "Oratory"] 'On Baptism,' 'Advice to his Wife,' 'On Public Games or Shows,' and 'De Prescriptio Haereticorum,' a treatise against heretics. After he joined the Montanists, he wrote (probably), 'Against Marcion,' ('Adversus Marcionem'); 'On the Body of Christ,' ('De Carni Christi'); 'On the Resurrection of the Body,' ('De Resurrectione Carnis'); 'On the Soldier's Crown,' ('De Corona Militis'); and several others. Among his most important works is his 'Apology to the Nations for the Christians' ('Apologeticus adversus Gentes pro Christianis,' dated 198 A. D.) This is an eloquent and powerful vindication of the Christian Church against false accusations."

Is it not evident that the Christianity that Tertullian defended against the nations, was Montanism, which had nothing whatever to do with Jesus Christ and him crucified,—no more than it had to do with Mohammedanism, which only took shape long thereafter. Whether Tertullian ever was, or was not an adherent of the Christosism of Apollonius of Tyana, one thing is very certain, he was never a member of, or a seceder from the Catholic Church, for there was no such church then in existence, as any one knows who has honestly investigated the matter. For the Roman Catholic or Christian Church to claim that the able, devout, influential, and justly revered adherent and exponent of Montanism, Tertullian, was a Latin Father of the Christian or Catholic Church, is to admit that the latter is but a spurious Montanism which Tertullian, prior to A. D. 198, rejected and opposed. That he wrote against the Gospel and Epistles of Marcion, (the Gnostic), which were essentially the same as the Gospels of St. Luke and St. Mark, and the Pauline Epistles of the Christian Scriptures, shows that he utterly repudiated the theological teachings therein contained, as opposed to Montanism, which he not only accepted but defended and advocated, with the unparalleled ability he possessed. That such a man should have preferred the purer spiritual teachings and practices of Montanus, to the mongrel god-man teachings of Marcion and his Christian followers, was natural. But that the latter should have regarded him as the advocate of that which it is known he so determinedly and ably opposed, was most unnatural, and certainly not true. But let us again return to our authority:

"The one thing by which Montanism came to be especially distinguished from the Church Catholic was its assertion of the *continuance of prophecy*, and hence it went generally under the name of *nova propheta*. Now there was nothing heretical in the simple doctrine that Charismata [Spiritual gifts of a supernatural kind] had not ceased in the Church. [How does that agree with the command that closes the last chapter of the Book of Revelation?; but there was heresy in the doctrine, which the Montanists espoused, that these charismata introduced a new dispensation superior to that of Christ and his apostles. That Christ, who came to fulfil the law and the prophets, and promised his Holy Spirit to his apostles to guide them into all truth, bequeathed to his Church only an insufficient morality, and a dispensation which needed to be supplemented by the Paraclete of Montanus, is utterly inconsistent with a true reception of the doctrines of the Church Catholic on the Holy Ghost, who spake by the prophets. This distinction in Montanism between the Paraclete (the spirit control of Montanus,) and the Holy Ghost is not a distinction, (or difference rather,) of person or nature, but the distinction of a plenary bestowal for a complete revelation following a partial bestowal for an imperfect and temporary revelation."

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"Montanism manifestly claimed for itself a power

[Continued on the Second Page.]